Spirit?’ as if it had been said, ‘I was  
obliged to regard you as mere *men of flesh*,  
without the Spirit: and it is not far  
different even now: ye are yet *fleshly*—  
ye retain the same character.’

**as unto babes in Christ]** The opposite term,  
“*perfect in Christ*,” is found Col. i. 28  
and in connexion with this, Heb. v. 13, 14.  
The Jews called the novices in their schools  
“sucking babes.” A recent proselyte also  
was regarded by them as a new-born infant.  
—He speaks of his first visit to Corinth,  
when they were recently admitted into the  
faith of Christ.—and excuses his merely  
elementary teaching by the fact that they  
then required it. *Not this*, but their *still  
requiring it*, is adduced as matter of blame  
to them.

**2.]** See the same figure in  
Heb. v. 12.

**3.]** On carnal, see above,  
ver. 1.

**after the manner of** (unrenewed  
and ungodly) men, equivalent to  
“*according to the flesh*,” Rom. viii. 4;  
see note on ch. xv. 32.

**4.]** He names  
*but two* of the foregoing designations, ch.  
i. 12: intending, both there more fully,  
and here briefly, rather to give a *sample  
of the sectarian spirit* prevalent than to  
describe, as matter of tact, any sects into  
which they were actually divided: see note  
there, and on ch. iv. 6. Meyer sees in the  
mention here of Paul and Apollos only, a  
reference to the two methods of teaching  
which have been treated of in this section:  
but as I have before said, the German  
Commentators are misled by too *definite* a  
view of the Corinthian parties. **men**,  
i.e. walking after the manner of men, carnal.  
The reading “*carnal*,” in the A. V., is  
against the authority of all our most  
ancient MSS.

**5—15.]** HE TAKES OCCASION, BY EXAMPLE OF HIMSELF AND APOLLOS, TO EXPLAIN  
TO THEM THE TRUE PLACE AND OFFICE OF  
CHRISTIAN TEACHERS: THAT THEY ARE  
IN THEMSELVES NOTHING (VV. 5—8), BUT  
WORK FOR GOD (vv. 9, 10), EACH IN HIS  
PECULIAR DEPARTMENT (ver. 10; cf. ver. 6)  
EACH REQUIRING SERIOUS CARE AS TO  
THE MANNER OF HIS WORKING, SEEING  
THAT A SEARCHING TRIAL OF ITS WORTH  
WILL BE MADE IN THE DAY OF THE LORD  
(vv. 10—15).

**5.]** This inference  
follows on the assumption of the truth  
of the divided state of things among them:  
‘*Who then...., seeing that ye exalt  
them into heads over you*?’ The question  
is not asked by an objector, but by St.  
Paul himself; when an objector is introduced  
he notifies it, as ch. xv. 35; Rom. ix.  
19.

**ye believed**, as in the references:  
**ye became believers**. In the A. V., the  
question is carried on to the end of the  
verse, but against the authority of all our  
most ancient MSS.

**6.]** The similitude  
is to a *tilled field:* the *plants* are  
the Corinthians, as members of Christ,  
vines bearing fruit: these do not yet  
appear in the construction: so that I  
prefer supplying nothing after **planted** and  
**watered**, regarding merely the *acts themselves.*Apollos was sent over to Corinth  
after St. Paul had left it (Acts xviii. 27),